

A  
**SERMON**

Preach'd in the *Parish-Church* of

**St. SEPULCHRE,**

**JUNE the 9th, 1720.**

**Being Thursday in Whitson-Week;**

**A T T H E**

**Anniversary Meeting of the CHILDREN**  
Educated in the *Charity-Schools* in and about the  
Cities of **LONDON** and **WESTMINSTER**.

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By **JAMES KNIGHT, D. D.**  
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**L O N D O N,**

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**Psal. LXXII. 4.**

*He shall save the Children of the Needy.*



HE Person spoken of, according to the Opinion of the learned *Jews*, and the full Meaning of the Words of the Psalm, is the promised Messiah, the Son of *David*, the King of *Israel*, and the Saviour of the World. The Persons delivered by his Power and Goodness are the Children of the Poor. And the Time of Deliverance is an *evil Time*, when Iniquity abounds, and the Circumstances of the Poor call for the Favour and Protection of Providence in a special manner; for none are delivered from Good but Evil.

In treating of the Text, I shall, *first*, consider what are the Characters of an *evil Time*.

*Secondly*, I shall shew, that the best Means of correcting the Evil, and reforming the Age, is a special Care of the Education of Children.

*Thirdly*, That the Reformation proposed is more to be expected from the timely Education of the Children of the Poor, than the Children of the Rich.

*Lastly*, That the Prophecy of the Text is partly fulfilled, and Salvation wrought to the Children of the Poor by such Education.

*First*, I shall consider what are the Characters of an *evil Time*. No Time is *evil* in it self, but in Respect of the Manners and Opinions of Men, and the Consequences of them; who being all born with the Effects of the Sin of their first Parent, by Reason of which they are prone to Vice, and liable to Error; and the whole World lying in the wicked one, as St. John tells us, or under the Influence of the wicked Spirit; the Time or Period from the first Sin to the last Transgression may be called *evil*. But besides

1 Joh. v.  
19.

besides this, a *Time is evil* in a special Sense, when Iniquity is advanced to a full Stature; when the Measure of Sin is ready to overflow, and the Judgments of God are beginning to afflict and punish the Offenders. Such was the Condition of the old World in the Days of *Noah*, when *all Flesh had corrupted his* Gen. vi. 12, 17. *Way*, and God had determined to *destroy* them with a *Flood*. Such the Condition of the *Jewish* State in the Days of *Eli*, when none 1 Sam. iii. 1, &c. iv. 11, 21. was fit to stand before God but the Child *Sa- muel*, and the *Glory of the Lord* was ready to depart from a wicked People. And such the Condition of the same Nation in the Time of *Christ*, when Children were moved by the Spirit of God to say, *Hosanna to the Son of David*, Matt. xxi. 15, 16. and pay the Honours, and *perfect the Praise*, which their Priests, their Elders, and their Rulers denied him.

At such Junctures Error and Sin, which have long sculked in the deep Recesses of the Heart and Mind, usurp the Privilege of Righteousness and Truth, and shew themselves openly and confidently to the World. The Corruption of the *Jews* was great and universal in *Christ's* Days, and his Successors the Apostles; The chief of the Priests were Sadducees or Infidels



Infidels in the great Articles of the Resurrection  
 of the Body, Immortality of the Soul, and  
 Rewards and Punishments in another Life.  
 The contrary Sect, which confessed these, yet  
 had no Faith in the Son of God; no Belief,  
 that the Words he spake, were the Doctrines of  
 Truth; nor the Miracles he wrought, the Effects  
 and Demonstration of Divine Power. The  
 Letter of the Law was retained and appealed to  
 by both Parties, but the Spirit lost or greatly  
 perverted with their own Opinions. And  
 howsoever they differed in other Matters, yet  
 in this they agreed, to oppose Christ, persecute  
 the Church, and suppress the Gospel at its first  
 Appearance and Publication to the World. The  
 Greatness of Mind which Religion inspires, was  
 sunk into Covetousness, and a mean Concern  
 for the chief Places in public Assemblies, and a  
 Share in the Esteem and Praises of Men. For  
 these Ends, and not for the Honour of Al-  
 mighty God, their spiritual Profit, and the  
 good of others, did they frequently fast, dis-  
 figure their Countenances, offer up Prayers,  
 distribute Alms, and perform the outward and  
 visible Part of Religion and Virtue; cherishing  
 the Sins at the same Time which they seemed  
 to mortifie; breaking the Commandments of  
 the

the God they worshipped; and purchasing the Name of bountiful and good, by relieving the Poor with the Spoils of the Rich, and the Fruits of their Hypocrisie. For their Heart was proud while their Body was prostrate; their Fasts ended in devouring the Houses of the Orphan and Widow; their Zeal for Religion chiefly consisted in teaching for Doctrines the Traditions of Men; and the Treasures of Knowledge were neglected and forgotten for the Sake of the Riches of this present World.

This was the Condition of the better Sort, whose Lips were obliged to preserve Knowledge, and whose good Conversation should have guided others in the Way of Virtue. And what was the State of the rest of the *Jews*, whose Minds were instructed, and their Manners formed by their Doctrine and Example? Can we possibly think that the Men of Parts, when the Doctors of the Law were Sceptics and Infidels, would turn Advocates for religious Truths, and employ their Wit in asserting and defending them? Was there any Hope that the Rich of this World would exchange their Treasure for a better Interest in the Kingdom of Heaven, while the Keys were managed in the Hands of such, whose Ambition and Covetousness evidently

dently shewed, that they had little Concern for the Riches and Glory of another World, if they could but succeed in their Projects and Endeavours for obtaining the Preferments and Honours of this? Was there any Prospect that Virtue and Truth should flourish and abound, when external Forms were become the Conditions of obtaining Happiness, and every Man's Opinion, howsoever absurd, howsoever influenced by the Force of Passion, and grounded on a weak and undisciplined Mind, was the Light he walked by, and presumed sufficient to conduct him to it? And what Vice might not have been practised, according as the Interests and Complexions of Men directed and disposed them, where the Fear of God and the Love of Virtue were not the chief and prevailing Principle? The State of the Nation at this Juncture is thus described by the Apostle St. Paul, *There is none righteous, no not One: there is none that understandeth, and seeketh after God. ----- Their Throat is an open Sepulchre; ----- Their Mouth is full of Curfing and Bitterness. Their Feet are swift to shed Blood. Destruction and Misery are in their Ways: and the Way of Peace have they not known. There is no Fear of God before their Eyes.* A State that expresses the utmost



utmost Corruption, and ended at last in the Ruin of their Government, and the Captivity of the People.

But before the last and finishing Stroke of divine Justice, a Day of Grace was allowed to the *Jews*, Mercy interposed in the Son of God, and Salvation was offered from the approaching Evil and everlasting Death, on the reasonable Terms of Repentance for Sin, Obedience to Righteousness, and Faith in Christ, whose Commission was sealed with the evident Tokens of Divine Power. But few were qualified to receive the good Tidings, and comply with the Terms of Forgiveness and Salvation, but the Poor of the People, whose humble Condition would not admit of Schemes of Pleasure and ambitious Views, which divert the Mind from better Pursuits. The Troubles they experienced, and the little Comfort they enjoyed here, disposed them to attend to, and embrace the Promises of a better Life; for the Doctrine of the Cross could be no Scandal to Men inured to Poverty and Hardships, and void of the Passions of the proud and luxurious. And their lowly Minds being less infected with the Errors of the Age, than the rich and learned, were better disposed to receive the

Light of the Gospel of Christ, and believe the Testimony of the Holy Ghost in the Wonders and Signs that were wrought by Him. For such like Reasons, as is very probable, and others known to the Wisdom of God more than to Man, was the Gospel received with the greatest Success by the Poor and Needy;

1 Cor. i. as St. Paul says, *Ye see your Calling, Brethren,*  
26, 27,  
28.

*how that not many wise Men after the Flesh, not many mighty, not many noble, are called. But God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World, to confound the Things which are mighty; and base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are. Nay, these were the Persons, the Salvation of whom, so far as appears, was principally intended by the coming of Christ, and his Preaching the Gospel; for, says he, in Answer to the Question sent him by John,*

Matt. xi. *Go and shew John again those Things which ye*  
4. 5. *do hear and see: the blind receive their Sight, and the lame walk; the Lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them; that is, both real poor, and mortified Persons reduced*

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in Spirit to the State of the Poor; and accordingly we find that he chose his Disciples out of poor Fishermen.

This was the Method which Christ took to reform that corrupt and degenerate Age. He preached to the Poor, to the lower Ranks and Orders of Men, who were best qualified to receive his Word. He founded the Gospel in the Meekness and Simplicity of the poor and humble, that the Truth might ascend in Process of Time to the Thrones of Princes, like the great Deluge to the Tops of Mountains; and the Earth might be full of the *Knowledge of the Lord, as the Waters cover the Sea.* Isa. xi. 9;

But, *Secondly*, In relation to our selves of the present Age, who want the Demonstrations of divine Power that recommended the Ministry of the Son of God, the Education of Children is the best Means we can possibly think of to prevent the Progress of Error and Sin. Experience convinces us of the great Difficulty of striving with the Corruptions and Inclinations of Men. An undisciplined Childhood produces an headstrong and ungovernable Youth; for the Principles



of Sin, which have not been restrained, increase in Strength as the Person advances in Age and Stature: and delude his Mind, which is yet unexperienced in the Nature of Things, with imaginary Prospects and Hopes of Happiness: and influence his Passions, that are strong and impetuous, to pursue Objects, which he is qualified to enjoy thro' Quickness of Sense, and Vivacity of Nature, with the utmost Pleasure. It can hardly be expected that the Gospel of Christ, a Doctrine of Self-denial, that lays a Restraint on these early Sallies of Sensuality and Sin, and comes upon Youth as a North-wind on the forward Spring, should be well received: except it be then, when present Distress, the Effect of Indulgence, and divine Grace co-operating with it, softens his Heart, awakens Reflection, and renders him willing to attend to Truths, which by teaching him Patience under lesser Troubles, prevent or remove the Occasions of greater. If we proceed to Men of a middle Age, we shall generally find that their Habits are confirmed, that they are fixed in Schemes of Profit and Pleasure, and embrace Principles that are best fitted to their different Views and Manner of Life. The rich, who are full  
of

of the Comforts of this World, will have little Relish of a Spiritual Good they are not accustomed to, *for the full Soul loatbeth an Honey-comb.* The wise and the learned, who build on Opinions and Righteousness of their own, will hardly believe that the Greatness of their Knowledge can admit of Increase, or the Exactness of it of any Correction from the Skill of others: *If ye were blind, saith Christ,* John ix. xxvii. 7. *ye should have no Sin: but now ye say, we see:<sup>41</sup> therefore your Sin remaineth.* And the Men of Business are diverted and amused, some with their Farms, others with their Cattle, and those with their Merchandize. If we proceed farther to *Multitude of Years*, the aged Sinner, whose Iniquities are multiplied more than his Days, who stoops towards the Grave and Destruction together, and whose hoary Hairs should be outward Signs of Maturity in Goodness, Righteousness, and Truth, will scorn to submit to the Reproof of those, whose Number of Years is inferiour to his own, tho' the Sum of their Knowledge and Virtue be greater. And should Age and Infirmary, with other Events, dispose any for the Impressions of Grace, and the Work of Repentance, they are rather converted for their own Sakes.

Sakes than the good of Mankind; having little Strength, Ability, and Leisure to reform the World, which they are ready to forsake; and being only capable of making Amends for the Scandal of their Lives with a few, late, and sorrowful Reflections, disregarded by the Young, and considered by most as the Effect of Necessity, and not of Choice.

The Hope then of amending a degenerate Age is principally placed in the Education of Children, whose Condition qualifies them to receive, obey, and preserve Instruction: For there are no Errors in their naked Minds to obstruct the Entrance of necessary Truth; nor any Vices rooted in their Souls, to divert the Will from the Practice of it; but their empty Faculties earnestly call for their proper Accomplishments; the Mind for Truth, to acquaint them with the Cause and End of their Being: the different Natures of Good and Evil: their Duty towards God, their Neighbour, and themselves: and the Rewards and Punishments of another Life; and the Will and Affections, for the Power of Grace to struggle with the World, the Flesh, and the Devil: to turn away their Eyes from beholding Vanity, and their Ears from hearing and  
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delighting in Sin: to moderate their Appetites: controul their Passions: and proportion their Desire of temporal Good to their real Wants, and not the Representations of a boundless Fancy. Their Weakness and Ignorance render them willing to submit to the Authority, hearken to the Instructions, and obey the Commands of their Parents and Governours; and their needy Souls are tenacious of Knowledge, a Maturity in which is necessary to conduct them in their riper Years thro' the Troubles of Life.

The Hopes of Success from these early Beginnings are great and promising. For Sin is unnatural to the Soul of Man, which was formed at the Beginning in the Likeness of God, or made to express his Perfections in its own; but how is it possible to express his Perfections without the Assistance of Virtue and Truth? The Devils are capable as well as Man of thinking, and willing, and performing Acts in Consequence of them; but doing nothing in the Light of Truth, and the Power of Virtue, are the dark Reverse to the Beauty and Brightness of the Image of God. And in this Respect the Children of Satan and the Children of God are frequently  
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opposed the one to the other; and Deserters from Sin to the Church Militant are said to recover the Image of God; *Ye have put off*  
 Col. iii. *the old Man with his Deeds,* says the Apostle,  
 9, 10. *and have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* If then the Soul was created in the Likeness of God, if the State of Sin be 'a State of Violence, if it tends and struggles to recover this Likeness thro' the Power of Grace, and the Likeness consists in Truth and Virtue,  
 Eph. iv. *as it is written, Put on the new Man, which*  
 24. *after God is created in Righteousness and true Holiness, or, Holiness of Truth: it will then follow, that the Soul was made for Virtue and Truth; that they are natural to it; that its Faculties crave them as their proper Accomplishment; that the Soul of the Child will embrace and retain them, as the Stomach its Food; will mix them with its Powers, and digest, and convert them into Life and Spirit, preventing thereby the Growth of Error, and the Habits of Sin; as wholesome Food subdued and dispersed thro' the several Parts and Channels of the Body, preserves Health, encreases Strength, and advances the Child in the Fulness of Time to the Stature of Man.*

It

It may so happen, that the Children of vicious and debauch'd Parents may be sometimes born with a stronger Bias to Perverseness and Sin, than is usually observed in young Children; they seem to go astray from the very Womb; they portend Mischief to themselves and others, and, like monstrous Births, are the Shame and Reproach of those who begat them. But the greater Evil they threaten to the World, the greater Care must be taken to prevent it. This bad Disposition is still the Disease and Aversion of the Soul, which naturally struggles to conquer and expel it; for every thing strives by an innate Power for its own Perfection; and wholesome Discipline, supported by the Grace of Almighty God, which is ever ready to perfect his Work, and concurring with the inward Efforts of Nature, is a powerful Remedy, which the Principles of Sin cannot withstand, if it be early applied, administered with Prudence, and repeated with Patience. It cannot be conceived that there is any Evil introduced by Sin, which has not an Antidote appointed of Providence, and fit to subdue it; for that God is willing to perfect by Grace the Work begun in the Infancy of Man

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appears from the Goodness of the Son of  
 x. God, who embraced in his Arms and blef-  
 sed the Children who were brought unto  
 Him; instructing us thereby, that the Al-  
 mighty Arms are always open to receive  
 Children, his Power ready to cover and pro-  
 tect them, and his Blessing of Love to expel  
 the Curse to which they are subject as  
 Children of Wrath. I speak of those that  
 are taken into Covenant by solemn Rites,  
 a Benefit enjoyed by the Children assembled  
 in this Place of Worship. If any thing hin-  
 ders their Prosperity and Happiness, it is Man's  
 fault, who neglects to bring them, or endea-  
 vours to Discourage their coming to  
 Christ; as slothful Parents, who think it suf-  
 ficient to provide for the Backs and Bellies  
 of their Children, without the Pains of in-  
 structing their Souls; careless Masters, who  
 are more intent on their own Profit than  
 the Childrens Improvement; vicious Parents,  
 who hating Virtue and Religion themselves,  
 and fearing Reproach from the better Life  
 and Understanding of their Children, shew  
 an averfeness to their good Education; and  
 injudicious Masters, who are more sollicitous  
 to educate Youth for the Business of the  
 World,

World, than adorn their Souls with spiritual Knowledge, or bring them to Christ, the *Way* and the *Truth*. Had the Parents neglected to have brought their Children to the Son of God, or the Apostles hindred them from coming to Him, He could not have embraced and blessed them as he did; but he approved the one, who were forward to bring them, in trust of his Goodness; and rebuked the other, whose mistaken Zeal attempted to repel them; a Lesson to the World, that God's Blessing is always ready to assist Children in proportion to their Wants; that nothing can prevent it but the Fault of Man; and that Man's Endeavours rightly concurring with divine Grace, are a sufficient Remedy to prevent the Dominion of the Power of Sin in the Souls of Children most inclined to it.

The Reason given by the Son of God for receiving Children is worth our considering; *Forbid them not*, says He, *for of such is the Kingdom of God.* ver. 14. Simplicity and Innocency, which qualifie Persons for the Kingdom of Heaven, recommended them to Him. For, says He, *Whosoever shall not receive the Kingdom of God* ver. 15. *as a little Child, he shall not enter therein.* And on another Occasion, *Except ye be converted,*

Matth.  
xviii. 2,  
3, 4.

and become as little Children, ye shall not enter in-  
to the Kingdom of Heaven. Whosoever therefore  
shall humble himself as this little Child, the same is  
greatest in the Kingdom of Heaven. That is, it  
becomes the Saints to direct their Eyes to the  
Throne of Grace, and depend on God in Sim-  
plicity and Faith, being thoroughly sensible  
of their own Insufficiency, for the future Bles-  
sings of the Kingdom of Heaven: As the  
Eyes of Children wait on their Parents for  
the Goods and Necessaries of this present  
Life, without carking, and in full Confidence  
of their Care for them. And as Children are  
humble, having no Accomplishments to give  
an Occasion to Conceit and Vanity; no  
Knowledge of their Birth and Quality to  
make them proud, and Despisers of others;  
no Envy at their Fellow's Happiness, no Am-  
bition and Desire after Honour, Riches, and  
Reputation, which have no Place in their  
childish Understandings; and no malicious  
and destructive Designs on the Person, Peace,  
and Prosperity of their Neighbour; and as no  
Calamities and Troubles of Life arise from  
simple and infirm Infants; so those whom  
the Wisdom and Goodness of God has ap-  
pointed Heirs of his heavenly Kingdom, are  
all



all adorned with this humble, innocent, and child-like Disposition, that excludes the Grounds and Occasions of Strife, and secures the Peace of the Kingdom of Heaven. And if Men in Age, Stature, and Knowledge, must be first reduced to the Meekness, Innocence, and Dependence of Babes, before they can hope to receive the Rewards and Honours of Heaven, it is no wonder that the Son of God, the Heir and Ruler of his Father's Kingdom, should embrace Children with so great Affection, and shed his Blessing on their tender Souls, as most fitly disposed for the Power of Grace in this present Life, and the best qualified in respect of their Simplicity for his choicest Blessings in his Reign of Glory.

Since then Children are free from the Prejudices and Passions, that retard or hinder the Improvement of the Adult in Virtue and Truth; since their Souls are cleansed in the Sacrament of Baptism from the bad Effects of their native Pollution, and the Soil is prepared for the Seeds of Righteousness, Goodness, and Truth; since they naturally crave them as the first Appearances of the Image of God, for which they were created, as the Pledges of Perfection and their future Happiness, and their

their Light and Strength to conduct them safe through the Tryals and Difficulties of this present Life; since they are fit Subjects of the Favour and Blessing of Almighty God, which He therefore bestows, that the Innocency and Simplicity in which He delights, may be always retained, and continually improving; Can any one say, that the Souls of Children are not disposed for the Impressions of Grace, more than the Wills and Understandings of Men? Nor the greatest Hopes of reforming the Wickedness of a degenerate Age, placed in their early and good Education? If this be performed, Virtue and Knowledge steal into the World without Observation; the Work of the Spirit goes on and prospers, without the Noise, Opposition, and Strife, which Persons meet with, who attack the Vices and Errors of Men; or like Solomon's Temple, without the Noise of Axes and Hammers. The Foundation of Religion is laid in the Depth or Beginnings of Man, and there is great Hope it will come to Perfection in the Fulness of his Stature; is laid in the Dawnings of the next Age, and before its Decline will probably be finish'd in Beauty and Strength. Were *This* carefully and universally practised, it could  
not

not be long 'ere the World would be astonish-  
ed to find it self righteous, and Goodness and  
Truth would bring up the Rear, and supplant  
the Folly of former Generations. But since  
such a Blessing cannot be looked for, while Pa-  
rents and Guardians have less Concern for the spi-  
ritual Welfare of their Children and Minors, than  
they have for their temporal, I shall shew,

*Thirdly*, That the Reformation of a corrupt  
and degenerate Age is more to be expected  
from the Children of the Poor, than the  
Children of the Rich. In respect of the Chil-  
dren, their Circumstances are alike in Nature  
and Grace, being both capable of moral Im-  
provements, and the Blessing of God. But  
the Difference lies in the Difference of Edu-  
cation. The Rich and the Honourable, who  
have spent their Time in a Circuit of Pleasure,  
or the restless pursuit of Power and Wealth,  
are apt to train and bring up their Children  
with the same Views which themselves have  
entertain'd, and the same Taste of fashionable  
Pleasure which they have long delighted in.  
Their greatest Concern is to give them the  
Accomplishments which may please and re-  
commend them to Men of Character, influ-  
ence,



ence, and power, and qualifie them for Trusts, Profits, and Honours, which they hope their Birth and Merit may procure them. In this Management it is natural to think that their Principles are framed and calculated for their Interest, and Truth and Religion are so far impressed as they do not interfere with their several Views. But the Case is otherwise with the Poor and Indigent; their contracted Circumstances will not admit of Schemes of Diversion, and Projects of Greatness. Their real Wants are the Measure of their Cares. The supplying of these is their constant Employment. And they have no Views for their Children after them, but to gain a plain and honest Subsistence. In this Condition, to lessen the Toils which the Wants of their Children daily create them, and open the Prospect of a better Subsistence than themselves can give, they are willing and ready to consign them to the Care and Management of such, whose disinterested Zeal for the Glory of God and the Good of Souls will give them an useful and religious Education; an Education, that consecrates the first Fruits of their Years to the Service of God, as a Pledge and Earnest of their whole Life, and provides next  
for

for their bodily Wants and future Subsistence, by putting them into a Condition to get their Living by honest Industry; fulfilling thereby the Precept of Christ, *Seek ye first the Kingdom of God,* <sup>Mat. vi</sup> *and his Righteousness, and all these Things, that is,* <sup>33</sup> Food and Raiment, and the Necessaries of Life, *shall be added unto you.*

There is nothing here that obstructs the Design of the pious Benefactors. The Children themselves having no Hopes of a better Provision from their needy Parents, will pay the more ready and chearful Obedience to their good Instructors. And the poor Parents knowing the Good which the Children receive, and will probably reap in process of Time; and their own inability to instruct their Souls, and timely provide for their temporal Happiness; and the Will and Capacity of their Patrons and Masters to perform every thing that their Wants call for; will use their Authority, not to discourage, but perfect the Work which they are piously doing, and supply the Want of a greater Service, by compelling their Children, when they prove remiss, to submit to so prudent and wholesome a Discipline. By this Education they are taught their Duty in Simplicity and Plainness, without reserve and the

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corrupt Mixture of worldly Policy; and may bless God for the Meanness of their Circumstances, which so well fits them for the sincere Milk of Righteousness and Truth.

If there be any Hope of reforming the Age, where doth it appear with more Probability than in this Undertaking? The Meanness of the Persons, their low Station, their Want of Interest when they come to Age, and apparent Unfitness to influence Persons of superior Station, is no real and solid Objection to such Expectations. The Gospel at first was principally received by the Poor and Simple, yet ascended at last, thro' their exemplary Goodness and God's Grace, and that at a Time when Miracles were rare, to the Orators, Lawyers, Critics, and Philosophers; and to sum up all, to their very Emperors. Their Prayers, Patience, Fidelity and Virtue were of great Force with Almighty God to convert Enemies into Friends and Protectours; and the like Effect may still be presumed to be capable of following the like Behaviour in the Poor and Humble. Let us not then despair, but the Word of God may as well reform as convert the World in the Dress of Poverty, in which it appeared in the Person of Christ; and *the Feet of the Poor,*



Poor, and the Steps of the Needy, may tread <sup>Isa. xlvii</sup> down the Empire of Sin and Satan, as well as Babylon. And if the Treasure hid in these earthen Vessels, the Children of the Poor, be concealed from any, it is hid to them whom the God of this World hath blinded and deluded.

*Fourthly and Lastly,* The Prophecy of the Text is partly fulfilled, and Salvation wrought to the Children of the Poor by such Education. *He shall save the Children of the Needy,* says the Psalmist. For they are saved and delivered from the Vices and Errors of the present Age, from the fatal Contagion that is spreading apace thro' every Rank and Condition of Men, from Infidelity in those, Prophaneness in these, and Indifference in others. They are saved and delivered by the Son of God, working on their Souls by the immediate Impressions of his Holy Spirit, or exciting generous and compassionate Minds to snatch them as a Brand out of the midst of the Fire; to rescue them from Sin, as a Remnant preserved to lay the Foundation of better Times, and convey Simplicity to succeeding Ages. Thus did He deliver the Children of the Jews, who were poor and afflicted, by the Hebrew

Midwives. Thus did He save and exalt *Moses*, the Hopes of his People, and the Avenger of their Wrongs, by the merciful Daughter of the cruel *Pharaoh*, bringing *Sweetness out of the Strong*, and curing the Wound with the Sword which gave it. And what Honour is it to be thus employ'd, like the Son of God, in Works of Salvation, while others are busie and subtle to corrupt, like the great Destroyer? What Honour is it to the worthy Gentlemen, who so happily began, and so well have conducted this important Project, to take the Work of Almighty God into Their Patronage; to build on the Foundations of Nature and Grace, which himself has laid; to contribute their Care to rear That to the Stature of Man which was formed an Infant; to water the Seeds of Virtue and Knowledge, hidden in the Soul, and make it delightful like the Garden of God, the heavenly Paradise? Go on, my Brethren, in the Work of the Lord, which prospers in your Hands; the Lord is with you, and your Reward is with Him. Who can tell, but the Life you prolong, the Comforts you convey, and the Grace you procure to these poor Innocents, may be found at last in Multitude of Days and Ful-  
ness

ness of Blessing on your selves and your Posterity? Who can tell but your own Issue may rise like the Cedar, and spread like the Oak, for your tender Care of these *Lillies of the Valley* which the Lord delights in.

The Increase of the Poor in these difficult Times enlarges your Province. *Your Faithfulness in a little has procured you much; Go on and prosper, and gain you Authority over many Cities.* Let the Rich rejoice that he is made low, if his Children be brought under your Tuition; and the Poor remember his Poverty no more, who feels his Prosperity in the Kindness you shew to his helpless Progeny.

Since then the Harvest is great, and the Work prosperous, and the Prospect of Advantage large and inviting, let us all concur to forward this Design; the faithful Trustees by continuing their Care; the generous Contributors by seasonable Supplies; and the watchful Masters, by the various Methods of improving Youth in Virtue and Knowledge. Who can tell but well educated Children may cry *Hosanna to the Son of David*, When the Learned and the Aged will not acknowledge Him, or conspire to betray Him. Or should Sin prevail,

Matt. xxi.  
15, 16.



vail, and the Ministers of the Word be forced to complain like the Prophet *Jeremiah*, saying, Surely these are poor, they are foolish: For they *Ezek. v. 4.* know not the Way of the Lord, nor the Judgment of their God. I will get me unto the great Men, and will speak unto them; for they have known the Way of the Lord, and the Judgment of their God: but these have altogether broken the Yoke, and burst the Bonds. Should this be the State and Condition of the Church, and Children be neglected, the Remnant left to glorifie God by a good Education in Times of Defection, That may be fulfilled which Christ affirmed in a like Case, saying, *Luk. xix.* I tell you, that if these should hold their Peace, the Stones would immediately cry out.

## F I N I S.

## ADVERTISEMENT.

A Sermon preach'd at the Visitation of the Right Reverend Father in God *John Lord Bishop of London*, held in the Parish-Church of *St. Sepulchre*, *Novemb. 10. 1719.* By *James Knight*, D. D. Vicar of *St. Sepulchre's London*. Publish'd by his Lordship's Order, and at the Request of the Clergy. Printed for R. and J. *Bonwick*, at the *Red-Lion* in *St. Paul's Church-Yard*.

# The present State of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, May 1720.

This Mark \* denotes Schools set up since the last Year's Account, or not mentioned therein for want of Information. C. signifies Cloath'd. pt. Cl. part Cloathed. C. & B. Caps and Bands. M. Maintained. W. Set to Work.

CHARITY - SCHOOLS In the Parishes of	No of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls.
<b>A</b> Lhallowes Lombard-street C. —											
To which School 100 l. was left by Mr. William Dalbey, one of the Trustees lately deceased; and 50 l. in 2 Lottery Tickets was sent by an unknown Hand	1	40	—	30	—	—	95	—	—	44	—
St. Andrew Holborn Boys C.	1	80	—	152	3	6	66	6	3	178	—
In the same Parish, Girls C.	1	—	80	118	17	6	81	18	6	—	182
In the same Parish, at St. George's Chappel C.	2	50	40	147	10	—	281	2	—	70	35
St. Anne Alderigate C.	2	30	20	50	—	—	100	—	—	6	3
St. Anne Blackfriars, C. } endowed by a private Person,	2	40	30	—	—	—	—	—	—	—	—
St. Anne Westminster, Bo. Cl.	1	52	—	76	12	—	86	3	—	126	4
In the same Parish, Girls C. } These Legacies amounting to 250 l. were paid to these Schools 1716.	1	—	52	—	—	—	74	6	—	—	78
St. Bartholomew the Great Cl. —	1	30	—	60	—	—	—	—	—	1	—
Billingsgate Ward C.	1	34	—	80	—	—	—	—	—	5	—
St. Botolph Alderigate C.	2	50	50	105	10	—	20	—	—	26	22
St. Botolph Aldgate within } The Boys set up 1698. and the Girls 1710. Cl.	2	50	40	130	—	—	—	—	—	150	32
In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710. Cl.	2	50	40	85	—	—	41	10	—	25	36
In the same Parish, an old endow'd School turn'd into a Charity School Cl.	1	15	—	—	—	—	—	—	—	5	—
St. Botolph Bishopsgate C.	2	30	6	21	10	—	57	—	—	—	—
St. Brides Parish C. —	2	50	50	200	—	—	80	—	—	38	30

# CHARITY SCHOOLS

in the Parishes of

	No. of Sch.	BOYS	GIRLS	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year or about p. An.			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys	Girls
<b>St. Bride, for Teaching Navigation to 20 Children Elected out of 3 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 136 Chil.</b> have been put to Services at Sea.	1										
<b>Broad-Street Ward, C.</b> To which Schools there is 5l. per Annum left for 16 Years, to place out an Apprentice	2	50	30	87			30			72	
<b>Camberwell in Surrey, Cl.</b>	1	25	25	60			60			3	
<b>* Castle Baynard Ward, Cl.</b>	2	30	20	53	16		87	16	7	30	
<b>Chelsea in Middlesex, pr. C.</b> Third part of the Off. money is given to this school.	1	30		12						25	
<b>In the same Parish, pr. Cl.</b> Another sch. chiefly supported by Ladies and Gentlemen, 7 of whom are Trustees	1	—	30	50							4
<b>Christ Church in Surrey Cl.</b>	1	30		30			28	13		7	
<b>St. Clement Dane, C.</b> To which 20l. per Annum is given for 99 Years, and the Gifts in 1744, amounted to 150 l.	2	70	40	107	5	6	124	1		172	79
<b>Cordwainers Ward Cl.</b>	2	50	30	60			70			71	15
<b>Cornhill-Ward C.</b>	2	50	20	20			116	16	1	30	12
<b>Cripplegate ward within</b> Including the School in the Parish of St. Alphage, C.—	2	50	25	120			70			14	
<b>Deptford in Kent, Cl.</b>	3	55	30	25							
<b>Dowgate Ward, erected</b> 1715 Cl.	2	30	20	130			30			1	1
<b>St. Dunstan in the West C.</b> To which is given the Interest of 500 l. for ever, and a Lottery Ticket of 14 s. per Ann. Mr Paul Jervis, late Treasurer of the Charity School for Boys, in the Parish of St. Sepulchre, gave 20 s. to be paid yearly by the Minister and Churchwardens of the said Parish, after a Sermon preached on St. Pauls Day for ever in the said Church, to encourage this Charity: On Condition the Boys attend the same, and Wear a Crown to the Master.	2	50	40	149	4		201	1	4	85	51
<b>St. Edmund the King,</b> No school, but a Subscription and Collection to put out Apprentices, such as are educated in the Charity Schools, and 175 Children have been already put out by this means.	—	—	—	25			40				
<b>Faringdon Ward within C.</b>	2	60	40	120			130			40	30
<b>St. George Southwark, C.</b>	1	50		80			40			14	
<b>Sir George Wheeler's Chapel in Stepney Parish C.</b> To which Mrs. Annandale by Will, part of 50 l. to be given, which amounted to 150. 170. 140. and the sum of 310	1	—	50	25	9		25	11		12	



## CHARITY-SCHOOLS in the Parishes of

<b>CHARITY SCHOOLS</b>	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.	Collections at Boys & Girls Sermons & Sacraments, and prentices Gifts this Year from the or about p. Ann Beginning.	Boys	Girls
				l. s. d.	l. s. d.		
<b>St. Giles Cripplegate, C.—</b>	2	20	—	54 10 —	69 18 —	65	—
In the same Parish, C. } Supported by a Lecture In the same Parish, assisted } by a Lecture }	1	25	—	10 — —	24 — —	2	—
In the same Parish, C. Supported by a Legacy of £500 l. of the late Lady Eleanor Hollis, yielding 62 l. 10 s. per Annum.	1	—	50	— — —	— — —	—	22
<b>St. Giles in the Fields C. }</b> <b>Gifts &amp; Legacies 1718. 790 l. }</b>	4	100	101	250 — —	180 — —	161	134
<b>Greenwich, Kent. W. C. }</b> To this School have been given the following Legacies, viz: one of 25 l. Another of 10 l. per Ann. for 10 Years. Another of 5 l. per Ann. for 4 years. And another of 150 l.	1	—	40	65 19 —	21 5 9	—	39
<b>St. Helens Bishopsgate Cl.</b>	1	40	—	28 — —	114 — —	73	—
<b>St. James Clerkenwell Cl.</b>	2	60	40	100 — —	30 — —	119	61
<b>St. James Westminster,</b> by the Offertory Cl. }	1	50	—	— — —	— — —	—	—
In the same Parish in King-street ; supported out of the Revenue of the Chappel }	1	36	—	— — —	— — —	—	—
In the same Parish in Bernick-street ; supported out of the Revenue of the Ghappel }	1	16	—	— — —	— — —	—	—
In the same Parish, Cl. } supported by Collections at Ser- mons, and casual Benefactions }	1	—	80	— — —	— — —	—	54
<b>St. John at Hackney C. }</b>	2	30	22	123 18 —	93 — 8	15	3
To which 30 l. 15 s. was given in 3 Benefactions 1717	2	40	30	45 — —	88 — —	68	21
<b>S.Katharine near the Tower</b>	2	35	15	30 — —	65 — —	62	9
<b>Kentington, Middlesex-C. }</b> To which His Majesty has graciously plea- sed to give 80 l. per Annum : And in 1716, Legacies were left of 100 l. & 5 l.	2	40	30	169 — —	135 — 3	58	36
<b>Knights-Bridge Chappel }</b> Middlesex, C. }	1	12	—	— — —	20 — —	—	—
Lambeth in Surrey ———	2	50	12	50 — —	25 — —	—	—
Total	28	670	420	942 17 00	889 04 08	784	370

**CHARITY-SCHOOLS**  
 in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Boys & Girls Sermons & Sacraments, and Gifts this Year, from the Beginning.			Boys	Girls
				l.	s.	d.	l.	s.	d.		
St. Lawrence Pountny C.	1	18	—	—	—	—	—	—	—	—	—
St. Leonard Shoreditch C.	1	50	—	42	9	8	53	16	11	50	—
In the same Parish, at Hoxton, C. ———	1	—	50	43	—	—	21	8	11	—	7
Lewisham in Kent	1	—	30	—	—	—	—	—	—	—	—
St. Margaret Westminster. Cloathed in Blue; to which School is given 5 l. per Ann. during a Lease, and an Annuity of 21 l. a Year, for 70 Years from January 1715. And a Legacy of 250 l. And in 1717, Four Children were added to the Girls School, upon the Treasurers Receiving a Bank Note of 50 l. from an unknown Hand, since which 80 l. has been left to the School in 2 Legacies.	2	52	34	59	14	—	138	11	4	271	16
In the same Parish, C. in Grey and M. Sec up 1692. To this School is given a Freehold House of 10 l. per Ann. and Annuities 10 l. per Ann. for the Childrens Burs. valued at 60 l. per Annum. And in 1716, a Legacy of 100 l. in 1717, the Legacies were 110 l. And in 1718 1000 l. Bank Stocks	2	80	52	180	—	—	917	3	6	196	110
St. Martin in the Fields, C. One Boy and one Girl were added to these Schools Anno 1716, upon Mr. Richard Smiths leaving a Legacy of 100 l. on that Condition: The like Legacies were left by him to several other Schools in this Parish, as are wholly maintained	3	101	51	140	—	—	360	—	—	150	100
St. Mary-le-Bon Cl. ———	1	12	—	13	—	—	—	—	—	—	—
St. Mary at Islington C.	2	24	20	103	19	6	99	—	—	37	35
St. Mary Magdalen Bermondsey C. ———	1	50	—	90	—	—	20	—	—	27	—
S. Mary Overree, alias St. Saviour Southwark C. To these Schools Mr. John Colles has left 215 l. per Ann. in Houses and Lands.	2	60	50	200	—	—	—	—	—	—	—
St. Mary Rotherhith C. ———	1	20	—	—	—	—	—	—	—	20	—
In the same Parish, The Parish Children of both Sexes are under the Care of 1 Mistress, and 2 Nurses, since 1713. C. M. and W. This was first promoted by the Liberality of one of the Parishioners, and has been since continued at the Charge of 2 s. a Week each Child, on the Parish, except the Article of Cloathing.	1	25	—	—	—	—	—	—	—	18	—
St. Mary in the Savoy Cl.	1	20	—	40	—	—	20	—	—	20	—
	20	512	287	912	03	02	1624	00	08	789	269

( 35 )

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls.
St. Mary Whitechappel, C. A Legacy of 10 l. left 1717. And 20 l. per Annum, by Dr. <i>Davenny</i> , formerly Rector of the Parish. And 100 l. to put out Children Apprentice, & 10 l. by the late Treasurer.	2	60	40	20	—	—	40	—	—	30	20
St. Michael Crooked-lane, and St. Magnus the Martyr Cl. —	2	40	20	45	—	—	45	—	—	15	—
In the Parish of St. Michael, taught at the Charge of a private Person —	1	—	50	—	—	—	—	—	—	—	—
Newington Butts Surry C.	1	30	—	45	—	—	10	—	—	—	—
Norton Folgate —	1	60	—	19	—	—	—	—	—	345	—
St. Olave Old-Jewry, Cl.	1	30	—	—	—	—	—	—	—	—	—
St. Olave, Southwark C.	1	—	60	56	—	—	79	17	10	—	45
St. Paul Covent Garden C.	2	30	20	98	13	—	121	4	3	47	25
St. Paul Shadwell, C. } To these Schools is given per Annum for ever 5 l. 10 s.	2	50	50	65	4	3	72	—	7	64	22
Poplar Chappel in Stepney Parish, p. Cl. — To this School have been left by Mrs. <i>Ellin. Arwood</i> , 13 l. 19 s. 2 d. half penny; and by Mr. <i>Daniel Roberts</i> , 20 l.	3	55	20	45	—	—	40	—	—	31	8
Queen Hithe Ward, Erected 1717. Cl. —	1	20	20	—	—	—	24	14	11	—	—
Ratcliff Hamlet in Stepney Parish Cl. }	2	50	30	80	—	—	75	—	—	51	—
St. Sepulchre within Cl. } To which 40 s. per An for ever was given by Mr. <i>Paul Jarvis</i> .	1	51	—	105	—	—	20	—	—	115	—
In the same Parish within Cl. set up 1702. } To which there have been Gifts 263 l. 14 s.	1	—	51	45	—	—	50	—	—	—	82
In the same Parish within Cl. set up 1706-7. Cl. }	1	33	—	60	—	—	—	—	—	40	—
In the same Parish within Cl. set up 1711. Cl. }	1	—	20	15	—	—	10	—	—	—	21
St. Stephen Walbrook C.	1	24	—	6	—	—	25	—	—	—	—
<b>B. 2</b>	24	533	381	704	17	93	613	17	07	738	210



**CHARITY-SCHOOLS**  
 in the Parishes of

	No. of Sch.	BOYS	GIRLS	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An.			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys	Girls
Tabernacle in Petticoat-Lane, in Stepney Parish, C. ———	1	30	—	20	—	—	30	—	—	—	—
St. Thomas Southwark C. ———	1	30	—	25	—	—	30	—	—	12	—
Tower-Ward C. ——— To which there have been Gifts since the Foundation, 446 l. 15 s. 6 d.	2	60	60	200	—	—	50	—	—	26	17
Vintry-Ward C. ——— To this School there have been Gifts to the Value of 65 l. 15 s.	1	50	—	36	16	6	16	18	—	29	—
Wapping Stepney Cl. ———	2	50	30	80	—	—	40	—	—	7	—
—————	7	220	90	361	16	06	166	18	00	74	17
Brought from Page 31 ———	24	601	408	1257	03	00	983	05	09	674	422
Ditto from Pag. 32 ———	28	630	400	1184	14	06	1053	19	00	564	204
Ditto from Pag. 33 ———	29	670	420	942	17	00	889	04	08	784	379
Ditto from Pag. 34 ———	20	512	287	912	03	02	1624	00	08	789	269
Ditto from Pag. 35 ———	24	533	381	704	17	03	613	17	07	738	219
Total ———	131	3166	1986	5363	11	05	5331	05	08	3623	1510

Boys ——— 3166

Girls ——— 1986

} 5152 Total of Children Taught.

Boys put out Apprentices 3623

Girls put out Apprentices 1510

} 5133 Total of Children put out Appren.

N. B. All the Schools abovementioned have been set up since 1597. except that belonging to the New-Church in St. Margaret Westminster, now known by the Name of the Blue-Coat-School, which was set up Lady-Day 1688, for 50 Boys; and the School at Norton Folgate, erected 1691, for 60 Boys.

*A particular Account of the Charity-Schools set up in several Parts of Great Britain, as the same has been transmitted from Whitfontide 1719, to Whitfontide 1720.*

*Buckinghamsh.*

**G**reat Rimble. A School for 6 Children, set up at the Charge of a very charitable Lady.

*Cheshire,—*

**Chester.** A School for 26 Girls, taught, cloath'd, and wholly maintain'd, by a Subscription of about 60*l.* per Annum among the Ladies of that City; and the same is so prudently managed, that there is now about 250*l.* in Stock towards perpetuating the Charity.

*Gloucestershire,*

**Bourton on the Waters.** A School founded by an Inhabitant of that Parish, who has left a Legacy of 10*l.* per Annum for ever towards the Support of it.

*Hampshire,—*

**West-Sherbourne.** A School for 24 Children opened at *Whitfontide* 1719.

*Lancashire,—*

**Great Bolton.** A School for 30 Boys, part Cloath'd.

*Middlesex,—*

**Shepphall.** A School for 20 Children.

*Montgomerysh.*

**Welch-Pool.** A School for 12 Boys, supported by a Subscription of about 26*l.* per Annum.

*Northamptonsh.*

**Kettering.** A School for 14 Children, supported by the Offertory Money.

**SCOTLAND,**

**Arblewig** in *Dumbarton*, a School.

**Blacklaw** in *Perthshire*, a School for 33 Boys.

**Clashmore** in *Dumbarton*, a School.

**Clachinturn** in *Aberdeenshire*, a School for 46 Boys, and 13 Girls.

**Clottertoun** in *Lethen* in *Murrayshire*, a School for 24 Boys and 4 Girls.

**Coverclet** in *Dumbarton*, a School.

**Edle and Randell** in *Orkney*, a School for 43 Boys and 43 Girls.

- Fleth** in *Orkney*, a Sch. for 72 B. and 56 G.  
**Gremsey** in *Orkney*, a School for 29 B. and 28 G.  
**Pop** in *Orkney*, a Sch. for 29 Boys and 23 Girls.  
**Ballinoyach** in *Inverness-shire*, a Sch. for 5 Boys.  
**Wintocklack** there in *Murray*, a School for 30 Boys and 12 Girls.  
**Lagan** in *Inverness*, a Sch. for 26 Boys and 6 G.  
**Lochaber** in *Inverness*, a School.  
**Millintoun** in *Aberdeen*, a Sch. for 54 B. and 8 G.  
**Hoy and Dalacalle** in *Inverness*, a School.  
**North Rowlandshay** in *Orkney*, a Sch. for 70 B.  
**Ophree** in *Orkney*, a Sch. for 43 B. and 43 G.  
**Port** in *Dumbarton*, a School.  
**Rackwick** in *Orkney*, a School.  
**Ruthven** in *Banff*, a School.  
**Stenhouse** in *Orkney*, a Sch. for 34 B. and 19 G.  
**Strawan Braccadale** in *Inverness*, a School for 69 Boys and 11 Girls.  
**Strjowan Blait** in *Perth*, a School for 61 Boys and 7 Girls.  
**Tomboy** in *Dumbarton*, a School.  
**Toxleth** in *Argyle*, a School.  
**Tullish** in *Aberdeen*, a Sch. for 59 B. & 17 G.  
**Welshay** in *Orkney*, a Sch. for 58 B. and 25 G.  
**Bath Easton.** A School for 10 Boys, open'd May 1719, supported chiefly by a Legacy of 120 l. left by the Vitar thereof.  
**Erftord.** A School erected here.  
**Widsummer Norton.** A School founded by a Legacy of 1500 l. left by a Charitable Lady.  
**North Peterston.** A School for 20 Boys cloath'd; and taught Reading, Writing and casting Accounts, set up in May 1718. and maintain'd by Subscriptions of some of the Parishioners.  
**Sparton.** A School for 15 Children.  
**Warwickshire, Birmingham.** A School for 40 Boys and 20 Girls, all cloathed.  
**Worcestershire, Blockley.** A second School erected, in which, together with the former School, about 60 Children are taught.



**The Number of Charity-Schools in each**  
 County of *England and Wales*, and of those in *Scotland*;  
 with the Number of Children taught in them, accord-  
 ing to the best Information that has been given to the  
 Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Merionethshire</i> —	1	15	
<i>Bedfordshire</i> —	34	349	57	<i>Middlesex</i> ———	27	394	88
<i>Berkshire</i> ———	54	752	130	<i>Monmouthshire</i> —	5	54	10
<i>Brecknockshire</i> —	5	62	47	<i>Montgomeryshire</i>	3	24	
<i>Buckinghamshire</i>	38	455	31	<i>Norfolk</i> ———	31	516	223
<i>Cambridgeshire</i> —	29	635	120	<i>Northamptonshire</i>	43	507	118
<i>Carmarthenshire</i>	11	121	4	<i>Northumberland</i>	10	430	40
<i>Carnarvonshire</i> —	3	35		<i>Nottinghamshire</i>	17	222	28
<i>Cheshire</i> ———	13	124	56	<i>Oxfordshire</i> ———	20	300	98
<i>Cornwal</i> ———	11	22	14	<i>Pembrokeshire</i> —	21	166	25
<i>Cumberland</i> ———	5	100	30	<i>Radnorshire</i> ———	1	20	
<i>Denbighshire</i> —	5	100	3	<i>Rutlandshire</i> —	6	32	12
<i>Derbyshire</i> ———	17	280	31	<b>SCOTLAND</b>	50	1248	540
<i>Devonshire</i> ———	36	673	229	<i>Shropshire</i> ———	19	340	30
<i>Dorsetshire</i> ———	10	75	33	<i>Somersetshire</i> —	27	490	90
<i>Durham</i> ———	12	258	20	<i>Staffordshire</i> —	14	230	88
<i>Essex</i> ———	30	434	162	<i>Suffolk</i> ———	37	564	140
<i>Glamorganshire</i> —	4	50		<i>Surry</i> ———	26	486	129
<i>Gloucestershire</i> —	53	838	80	<i>Sussex</i> ———	18	414	46
<i>Hampshire</i> ———	37	497	106	<i>Warwickshire</i> —	33	378	148
<i>Herefordshire</i> —	24	386	79	<i>Westmoreland</i> —	1	16	10
<i>Herefordshire</i> —	33	581	87	<i>Wiltshire</i> ———	30	584	57
<i>Huntingdonshire</i>	23	282	20	<i>Worcestershire</i> —	34	570	100
<i>Kent</i> ———	51	755	200	<i>Torkshire</i> ———	47	833	113
<i>Lancashire</i> ———	19	255	39				
<i>Leicestershire</i> —	34	409	30		521	8833	2133
<i>Lincolnshire</i> —	89	1148	90	Brought forward	683	9710	1698
	683	9710	1698				
				Total	1204	18543	3831

- Stird** in *Orkney*, a Sch. for 72 B. and 56 G.  
**Glemsey** in *Orkney*, a School for 29 B. and 28 G.  
**Pop** in *Orkney*, a Sch. for 29 Boys and 23 Girls.  
**Kilmorack** in *Inverness-shire*, a Sch. for 5 Boys.  
**Kintock** there in *Murray*, a School for 30 Boys and 12 Girls.  
**Lagan** in *Inverness*, a Sch. for 26 Boys and 6 G.  
**Lochaber** in *Inverness*, a School.  
**Milntoun** in *Aberdeen*, a Sch. for 54 B. and 8 G.  
**Moy and Dalarasse** in *Inverness*, a School.  
**North Rowlandshay** in *Orkney*, a Sch. for 70 B.  
**Ophee** in *Orkney*, a Sch. for 43 B. and 43 G.  
**Port** in *Dumbarton*, a School.  
**Rackwick** in *Orkney*, a School.  
**Ruthven** in *Barnff*, a School.  
**Stenhouse** in *Orkney*, a Sch. for 34 B. and 19 G.  
**Strawan Blaccadale** in *Inverness*, a School for 69 Boys and 11 Girls.  
**Strowan Blait** in *Perth*, a School for 61 Boys and 7 Girls.  
**Tombug** in *Dumbarton*, a School.  
**Toxleth** in *Argyle*, a School.  
**Tullich** in *Aberdeen*, a Sch. for 59 B. & 17 G.  
**Wlethay** in *Orkney*, a Sch. for 58 B. and 25 G.  
**Bath Easton.** A School for 10 Boys, open'd May 1719, supported chiefly by a Legacy of 120*l.* left by the Vitar thereof.  
**Exford.** A School erected here.  
**Blodsummer Norton.** A School founded by a Legacy of 1500*l.* left by a Charitable Lady.  
**North Peterston.** A School for 20 Boys cloath'd, and taught Reading, Writing and casting Accounts, set up in May 1718. and maintain'd by Subscriptions of some of the Parishioners.  
**Sparton.** A School for 15 Children.  
**Warwickshire, Birmingham.** A School for 40 Boys and 20 Girls, all cloathed.  
**Worcestershire, Blockley.** A second School erected, in which, together with the former School, about 60 Children are taught.

**The Number of Charity-Schools in each**  
County of *England and Wales*, and of those in *Scotland*;  
with the Number of Childzen taught in them, accord-  
ing to the best Information that has been given to the  
Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Merionethshire</i> —	1	15	
<i>Bedfordshire</i> —	34	349	57	<i>Middlesex</i> ———	27	394	88
<i>Berkshire</i> ———	54	752	130	<i>Monmouthshire</i> —	5	54	10
<i>Brecknockshire</i> —	5	62	47	<i>Montgomeryshire</i>	3	24	
<i>Buckinghamshire</i>	38	455	31	<i>Norfolk</i> ———	31	516	223
<i>Cambridgeshire</i> —	29	635	120	<i>Northamptonshire</i>	43	507	118
<i>Carmarthenshire</i>	11	121	4	<i>Northumberland</i>	10	430	40
<i>Carnarvonshire</i> —	3	35		<i>Nottinghamshire</i>	17	222	28
<i>Cheshire</i> ———	13	124	56	<i>Oxfordshire</i> ———	20	300	98
<i>Cornwal</i> ———	11	22	14	<i>Pembrokeshire</i> —	21	166	25
<i>Cumberland</i> ———	5	100	30	<i>Radnorshire</i> ———	1	20	
<i>Denbighshire</i> —	5	100	3	<i>Rutlandshire</i> —	6	32	12
<i>Derbyshire</i> ———	17	280	31	<b>SCOTLAND</b>	50	1248	540
<i>Devonshire</i> ———	36	673	229	<i>Shropshire</i> ———	19	340	30
<i>Dorsetshire</i> ———	10	75	33	<i>Somersetshire</i> —	27	490	90
<i>Durham</i> ———	12	252	20	<i>Staffordshire</i> —	14	230	88
<i>Essex</i> ———	30	434	162	<i>Suffolk</i> ———	37	564	140
<i>Glamorganshire</i> —	4	50		<i>Surry</i> ———	26	486	129
<i>Gloucestershire</i> —	53	838	80	<i>Sussex</i> ———	18	414	46
<i>Hampshire</i> ———	37	497	106	<i>Warwickshire</i> —	33	378	148
<i>Heresfordshire</i> —	24	386	79	<i>Westmoreland</i> —	1	16	10
<i>Hertfordshire</i> —	33	581	87	<i>Wiltshire</i> ———	30	584	57
<i>Huntingdonshire</i>	23	282	20	<i>Worcestershire</i> —	34	570	100
<i>Kent</i> ———	51	755	200	<i>Torkshire</i> ———	47	833	113
<i>Lancashire</i> ———	19	255	39				
<i>Leicestershire</i> —	34	409	30		521	8833	2133
<i>Lincolnshire</i> —	89	1148	90	Brought forward	683	9710	1698
	683	9710	1698				
				Total	1204	18543	3831



*A Particular Account of the Charity Schools set up in Ireland, as Reported in the Year 1719, to the Honourable Society at Dublin for Promoting Christian Knowledge.*

**Ardmogh,—** **Tertarraghon.** A Charity-School is lately opened here for the Instruction of poor Children, supported by the Minister of the Parish.

**Clare,——** **Kilsenora.** A School has lately been set up here, supported by his Grace the Lord Archbishop of Tuam.

**Cork,——** **CORK City, Parish of St. Mary Shandon.** The following Account being an Additional Charity to the Schools in this Parish, and being thought worthy of Imitation in other Places, is here inserted.

About two Years after the Establishment of the *Green-Coat-Hospital* for the Education of the poor Children, Resolutions were taken by the Magistracy of the City of *Cork*, some of the Clergy, and other generous and Publick-spirited Persons, to erect an *Alms-House*, for the Entertainment and Relief of *distressed Widows*, and other *aged and impotent Poor*. And accordingly two large Wings, raised upon Arches of hewn Stone, were begun in 1718, at the North-East and South-West Ends of the Hospital, or School-House; and soon after finished at above 1200*l.* Expence, partly defrayed out of the City's Fund, and partly made up by private Donations. This additional Building contains 34 Chambers, with Fire-Places in each. Every Chamber is furnished with two Beds, a Pot to boil Victuals, and other Necessaries for two Persons: And all are filled with Poor; who had each of them a Suit of Cloaths, and a Season's Firing, given them against Winter, besides a weekly Allowance in Money. Many of the

the Widows in the Alms-House are Mothers of Children in the Charity-School; and all the Family constantly resort to Prayers twice a Day in the Hospital, when a Bell rings to call both them and the Children together. And thus, by Means of the Hospital and Alms-House, a competent Provision seemed to have been made for all the Wants of the Poor, both Old and Young; but the Case of their Sickness was not included, when they suffer more for want of Necessaries, than in a State of Health. To remedy therefore this Calamity, a few worthy Persons made up a Fund, to be applied for providing cheap, plain, and proper Medicines to be distributed *gratis*, not only to the Poor of these Foundations, but to all others that should want Relief; And the Physicians of the City readily agreed to bestow their Advice *gratis* upon them. Accordingly one of them visits the Hospital and Alms-House three times a Week; and the rest send their Advice to the other Poor that want it. A Chamber in the Hospital is set apart for the Druggs, with this Inscription over the Door, *Medicines for the Poor*. And a Charity-Box is placed upon a Pedestal just by it, with these Words of our blessed Saviour; *I was sick, and ye visited me*. A Salary is given to a Surgeon, to buy the Druggs, and prepare and administer the Medicines according to the Doctor's Prescriptions. He has one of the Green-coat-Boys under him, whom he teaches to bleed, make up Salves, dress ordinary Sores, &c. And both have Rooms in the Hospital. The Chamber for Druggs, &c. looks now like a well furnish'd Apothecary's Shop; and a large Garden adjoining to the Church-Yard, which was formerly appropriated to the Use of the Hospital, is likewise furnish'd with a great Store of Stilling Herbs, and medicinal Plants. A Diary is kept of all the Persons, with their several Maladies, who apply for

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Relief;

Relief; and the great Number, which, by God's Blessing, are this Way restored to their Health, is no small Encouragement to those who are engaged in this Charity, to persevere therein; as, it is hoped, it will be to others to go and do likewise.

**St. Peter's Parish.** A very worthy Gentleman hath lately built a large House adjoining to St. Peter's Church-Yard, with School-room for 20 Boys, and 20 Girls, and Apartments for the Master and Mistress, and endowed the same with *52 l. per Annum* for ever. He has likewise built a Gallery for accommodating the Children in the Church; and intends to give each of them a *Two-penny-Loaf* every Sunday during his Life. Both the Schools are already filled, and all the Children well cloathed with good blue Cloth. They are instructed and taught to sing Psalms, by a Master appointed for that Purpose, and after sufficient Instruction they are to be put out to Trades or Services, with a good Suit of Cloaths, a Bible, a Common-Prayer-Book, and Whole Duty of Man, to each.

**Ballyclogh.** A Charity-Sermon being lately preach'd here by a Reverend Clergyman of *Cork*, had so good an Effect, that soon after a School for 12 Boys was opened, and is supported by a Subscription of the Minister of the Parish, the Land-lord of the Town, and other Persons of Note. They all paid down their Subscriptions for the first Year, where-with they cloath'd the Children immediately, and a Lease of Lives of a good House and Garden is made by the Land-lord to the Trustees at half Value, for the Use of the Schoolmaster.

**Dysanore.** A School being opened here in *Augst* 1719, about 40 poor Children were sent to it from this and the Neighbouring Villages, and tho' most of their Parents are Papists, yet they constantly repair to Church, and have made a great Progress in the Church-Cate-



Catechism. Subscriptions have been procured wherewith to build a School-House, and to cloath the Children.

**Kerry, —**

**Ballybaine.** Twenty poor Girls, who are employ'd in the Linnen Manufacture, have lately been instructed in Reading and Religion at the Charge of the Land-lord of the Town.

**Dingle.** A School was opened here at *Michaelmas* last for 10 Boys, and 5 Girls; all cloathed, educated, and to be put Apprentices according to the Method of the Charity-Schools; maintain'd by a Subscription of the Minister of the Parish, the Land-lord of the Town, and two Neighbouring Justices of the Peace.

**Killarney.** All the poor Children here are taught at the Expence of the Minister of the Parish, and 10 *l. per Annum* left to the Poor, applyed towards their Cloathing.

**Trillick.** A Charity-School for 16 Boys and 10 Girls, all cloathed, was opened here in 1719, and is supported by the Subscriptions of the Minister of the Parish, the Land-lord of the Town, a Clergy-man who resides in it, and some other Persons of both Sexes in the Neighbourhood.

**Kilkenny, —**

**Dumbeem.** The Minister of the Parish has supported a School here for about 5 Years past, wherein about 15 Children are taught to read and to write, and are instructed in the Church-Catechism.

**Bells.** A School is supported here for the Instruction of the poor Children, by the Incumbent of the Parish, who proposes, in time, to get them cloathed.

**West Meath, —**

**Castle Pollard.** A Charity-School was opened here in 1719, for 21 Children. The Minister of the Parish having made the first Step by cloathing and sending two Boys to the School, a Person of *Dublin* cloathed a Third, and soon after a worthy Family in the Place added and cloathed 18 Children. The Parish-Clerk

Clerk is engaged to teach them to sing the usual Psalms.

**1730.** A School for 10 Boys well cloath'd, was set up here in 1719, by the Land-lord of the Place.

**Blane.** A Charity-School hath been erected here.

**Waterford, — Waterford City.** A second School was opened here in 1719, for 20 Girls, all cloathed, and to be instructed, employed, and apprenticed as in other Charity-Schools.

**Dungarvan.** A School was lately erected here for 20 poor Children, cloathed by Subscriptions of the Minister and other Persons, and 5 l. per Quarter, which the Bench of Justices of the County of *Waterford* allow out of the Fines, formerly applied towards their Dinner at the Sessions, the Expence of which is now borne by themselves.

**Lismore.** A School founded here by the first Earl of *Cork*, wherein the Children of his Tenants, especially the poorer Sort, are taught gratis.

*A Summary View of all the Charity-Schools in Great Britain and Ireland, according to the foregoing Accounts.*

	Sch.	Boys	Girls
At L O N D O N, Page 36 ———	131	3166	1986
In other Parts of Great Britain, p. 39	1204	18543	3831
In I R E L A N D, ———	148	2084	476
	1483	23793	6293

*June 1720. Note,* Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys; which is the Reason of the great Disproportion between the Number of Boys, and that of Girls, taught in the Country. *Note also,* There are about 260 Schools included in the foregoing Account of those in Great Britain and Ireland; without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the Neighbourhood are Taught in them; but the Publisher hereof would be very thankful for a more particular Information.